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Some Practical Reflections on Current Religious Thought

By M. A. C.

THE SHAMELESSNESS OF BIGOTRY.

THE SHAMELESSNESS OF BIGOTRY. HE acquittal of the murderer of a priest by a jury in a notoriously bigoted city in the south has been generally condemned by the secular and Protestant Press of the country, in which the better papers of the city in question join. The Birmingham News commenting editorially on the verdict goes so far as to say: "Anticipating the criticism that will fall upon Birmingham following the verdict in the Stephenson case, The News regrets that there are few plausible arguments with which to answer it. The outside world and many persons in Birmingham will always believe that had a Catholic priest killed a Protestant minister under exactly similar circumstances, the verdict would have been the exact opposite." Yet there are not lacking those who, in the newspapers and otherwise, openly rejoice in this triumph of bigotry, a triumph freely predicted before the murderer's trial began. That it would have been, humanly speaking, impossible to secure a conviction in such a case is no credit to the State or the City where this flagrant miscarriage of justice took place. But that men and women, professing and calling themselves Christians, should openly rejoice in such an obvious force as the trial of this murderer, and in his going scott-free in the face of evidence which would have convicted him had it not been for the notorious, bigoted surroundings of the trial, surroundings which cowed the jurors, indeed, they had not prejudged them beforehand, this is an exhibition of the shamelessness of bigotry which America will long remember.

But we do not need to turn our eyes southward to find instances of this peculiar result of the bigoted mind. There are bookstalls in our northern and western cities which are coining money on the same shamelessness which characterizes the bigot everywhere. The man or woman who will pay good money for such books as "Maria Monk" and "Thirty Years in Hell," when they, and other books of the same sort, have been repeatedly shown to be nothing but the salacious fabrications of depraved minds, must be devoid of shame. That anyone should wish to read such filth, to say nothing of passing it on to others, betrays a condition of mind which is easily understood, but none the less deplorable. That apparently reputable and religious publications, such as some of the denominational papers, aid and abet in the dissemination of these discredited and morbid falsehoods, thus spreading the venom of hatred in hearts that are supposed to be given to the King of Love, is but an indication of the purliness which bigotry casts upon the eyes of those who lend themselves to it. The publishers of these calumnies and lies seem devoid alike of sincerity and of shame. Of sincerity because, after their lies have been proved to be lies, their stories discredited, and the authors of them exposed as the money-seeking rogues they are, they still continue to print them and spread them abroad, though they must know how utterly foundationless they are. Devoid of shame because, lured on by the rich profits which such books and papers bring, they sell the truth, or rather sell the falsehood which, even were it true, would be no fit matter to place before the eyes of adults, to say nothing of making it accessible to boys and girls.

It is those who have in the past so diligently spread these lying and discredited books and papers who are to blame for the condition of bigotry which is a greater blot upon the fair name of the States and Cities of the southland than even the preponderant illiteracy and high percentage of crime which disfigures those districts where, for generations, Protestantism has held full sway and Catholics have been in so small a minority as to be an almost negligible factor in the civic and political life which they are supposed to menace. It is the men and the organizations behind the anti-Catholic campaign in the South who are guilty, before God, of the murder of a good priest, guilty of the miscarriage of justice which allows the direct instrument of his murder to go free, guilty before God of the miserable condition of narrow-mindedness and gross ignorance which characterizes the popular prejudice against the Catholic Church which is thus brought into such undesirable prominence. There is no use in crying "shame" at these people, for they have no sense of shame. There is no use in appealing to their sense of justice and fairness, for they have shown themselves devoid of it. Nor is there any use in defending the Catholic Church from the abused calumnies which they assert against her. "The absurd," says Paulsen, "has this advantage in common with the truth; that it is unanswerable." And if one did answer it, what good would be effected? Intelligent people know the answer already—argument would only weary them. And those who believe in the absurdity are far beyond facts or reasonings.

Covert Innuendo, the Most Insidious Form of Calumny

WILL IT BE RETRACTED?

A "clip-sheet" published by the Temperance Board of the Methodist Episcopal Church, contains an editorial, which will doubtless be copied by many Methodist publications, calling for an investigation not only of the late (and unlamented) Ku Klux Klan, but also the Y.M.C.A. and the Knights of Columbus with regard to the disposition of funds remaining in their hands at the close of the War. Under the specious guise of a broad and tolerant impartiality, this editorial is cleverly calculated to stir up still more the unreasoning prejudice which it condemns. "For instance," says the clip-sheet, "we would like to know what became of the money collected by the Y.M.C.A. and the Knights of Columbus for welfare work during the War. Was any of this money left over unused? If so, what is being done with it? Is any of this money contributed by people of all churches being used to fight the Y.M.C.A. in Europe? Is it true that any of it is being used to fight the Italian Methodist Church?"

The men who get out this clip-sheet furnish "copy" for a number of denominational papers, which is often used by other publications. They are in a position to know the answers to the questions they ask, even if the majority of those who read them, in denominational papers, are not. It is not unlikely that they DO know the answers they ought to, and in order that they may no longer profess ignorance, I gladly enlighten them, trusting to their sense of honor to pass the answer along in their next "clip-sheet."

There was money left over from the fund collected by the Y.M.C.A. for war-work. For the Y.M.C.A. I am not qualified to speak but the Knights of Columbus have published their accounting for these funds, and it is well known that they are now being

employed in reconstruction work for the returned veterans, hospital work, school work, vocational training, etc., and that additional sums have been subscribed by the organization in order that when these surplus funds are exhausted the good work may go on. Not one cent of war money entrusted to the K. of C. has been diverted from the doughboy to other uses, and hence not one cent of the money contributed for war-work is being used to fight the Y.M.C.A. in Europe. Whether the Y.M.C.A. is using any of its surplus in anti-Catholic work in Europe under the guise of "reconstruction" I do not know. The secular press has informed us of the aggressive work being done in Europe by that organization, but has neglected to name the source of the money being thus used.

It is not true that any of the money raised by the Knights of Columbus for war-work is being used to fight the Italian Methodist Church. At the recent Convention of the Knights in San Francisco a fund of a million dollars was pledged by the members of the Order for work in Italy, because Italy was Columbus' birthplace, though this work is calculated to overcome to a large extent the insidious and dishonorable propaganda of the Methodists in the city of Rome.

The remainder of the "clip-sheet" editorial is as insincere and clever as that part which I have quoted. But it is refreshing to find our anti-Catholic friends adopting a new method in their campaign of misinformation. Here is no direct charge, nothing, apparently, but a desire to have an all round investigation of Catholic and Protestant activity alike; nothing, apparently, but a desire to still insidious whisperings by bringing the truth to light. It is a new way of stirring up suspicion and prejudice. And it is clever, which cannot be said of most anti-Catholic propaganda. In proportion as it may mislead unthinking readers it is dangerous. In proportion as it is INTENDED to mislead, it is dishonest and un-Christian.

Who Really Exercises Private Judgment?



PEOPLE who claim that they are out of the Church because they do not believe a man should sacrifice his individuality, and those who claim that they could not be Catholic because they believe in private judgment, deceive themselves.

There are few, if any, original thinkers in the world. Everyone's convictions are based on the authority of someone else, no matter to what department of science they refer to.

Does the college student who in the words of W. J. Bryan, "thinks it is smart to be an agnostic or an unbeliever," exercise his private judgment when studying chemistry, or biology, or astronomy? His private judgment would certainly not tell him that the sun is 100,000 times larger than the earth, or 93,000,000 miles distant from the earth. Without ever having studied the science of theology at all, he rejects offhand what the whole Christian world believed for centuries. He could not begin to prove that there is no God, or that God made no revelation to men, yet in the face of almost universal belief in these doctrines, he heaps ridicule on those who accept them. He surrenders his private judgment to Newton, and to Copernicus, and to Edison, but he would not do so to God Almighty.

The Protestant, who pretends to believe in private judgment, surrenders it completely when he accepts the Bible as genuine, and when he yields to the creed of his particular denomination. He speaks of the slavery of Catholics when they submit to the laws of their Church, while he believes the laws of the State should be obeyed, and even that the State should curtail personal liberty much further than it does in order that his own Church requirements might be better obeyed. He sees no conflict with private judgment in State or Federal Supreme Court rulings, but sees usurpation of authority in the decisions of the Church's Supreme Court, though they be based on centuries old and world-wide Christian belief or practice,—yes, and to the protection promised by Jesus Christ to the Church through the Holy Spirit "that all may be one."

The Anti-Catholic Motive

An Analysis of the Causes of Organized Hatred Against the Catholic Church.

BY DOMINIC FRANCIS.

THE MONEY MOTIVE.

It is a lamentable fact, but it is none the less true, that there are in this country today a number of men and women, some of them really ex-Catholics, many more of them pretending to be, who are making their living simply and solely by engaging in the anti-Catholic campaign on a strictly money basis. In the present state of feeling in the United States, any man or woman with some knowledge of the Church, who can face an audience from a platform, or write passable prose, and who has sufficient command of the stock anti-Catholic literature and methods, can go about the country lecturing or writing for the anti-Catholic organizations, and make a good living doing so. But what shall be said of the sincerity of such persons? Perhaps an examination of the methods employed by them may help us to the answer of that question.

ANTI-CATHOLIC BOOKS.

I have spoken of "the stock anti-Catholic literature and methods" and it is time to examine what they are. For they exhibit a similarity and a plan which are not fortuitous. They fall into certain well-recognized lines, and, up to the present writing, the anti-Catholic forces have not found anything new to add to the old lines which have been worked and worked until they are threadbare. First there is the anti-Catholic literature. I need not catalog it. It consists of books and pamphlets all constructed on the same general plan. An analysis of one discloses the skeleton of all of them. They are always personal accounts in which the ego of the author is not at all concealed. And the author is always a pious and pure person, of either sex, who has been misled by a crafty priesthood, lured into Orders or Religion at an early age and without knowing the gravity of the situation, only to become disillusioned and discouraged, and then, by what seems a miracle, to discover the Bible (which hitherto had been withheld from him or her) and so embraces the Protestant faith and finds peace and a lucrative job writing or lecturing about the errors and corruptions of Rome. There are always chapters on the Confessional, in which the confessor is represented as a corruptor of youthful minds and a breaker-up of homes. There are always chapters on the disparagements of priests and nuns, with more than hints that convents are really bawdy houses, and that it was to escape this awful condition of things that the nun fled, after having been held for some time by force in a condition of abject servitude. If the book is by an "ex-priest" the injustice and oppression of the Bishop is featured. Every one of these books has a chapter on the ignorance of Catholics regarding the Bible, based on the claim that the Sacred Book is forbidden to Catholic readers. Common, also, to all of them is a virulent hatred of the Mass, and an ill-disguised rebellion against all of the disciplinary requirements of the Church. And always the author is a martyr to his (or her) search for "truth," which is finally found in the exercise of individual judgment of the meaning of certain scripture passages. Any one at all acquainted with such books as Chiniquy's "Fifty Years in the Church of Rome" or Fresenborg's "Thirty Years in Hell" or Maria Monk's thrice discredited fictions will recognize the description I have given of the type of these books as true.

Now, although the personalities of their authors, and the inaccuracy of the statements made by them, have been exposed again and again, these books continue to

be printed and sold in large editions. Some of them have had to be expurgated to comply with the postal regulations regarding the transmission of obscene matter through the mails, but they are still sufficiently purulent. Maria Monk was publicly discredited and her book shown to be a tissue of lies and inventions by a committee of non-Catholic citizens of Montreal, way back in 1835, but only this year her book was reprinted, and is enjoying a large sale. The same thing is true of other similar works of anti-Catholic literature, and we shall, presently, see the reason why it is so.

VILE SHEETS.

But first we must consider the case of the periodical literature of the anti-Catholic campaign, as exemplified in such papers as THE MENACE and others of its stripe and such monthly magazines as THE PROTESTANT and others of its stripe. For there are two classes of anti-Catholic papers, the frankly cheap and vile (like the Menace) which decent people, of any religious persuasion, will not admit to their homes, if for no other reason than because of the advertisements of cures for "private diseases" which they print in profusion; and the apparently serious and respectable magazines (like The Protestant) which cater to a better class of patronage, use better English, and make some pretense at intellectual ability. Of the former class it can only be said that they are vile and scandalous sheets. They abound not only in calumnies which are cleverly kept "within the law," but in vile falsehoods also kept by skillful verbiage from being actionable libels, and in wholesale statements which cannot be proved, but are readily believed by a multitude of readers. We shall show, presently, the genesis of these papers, and the nature of the organizations which are back of them. Undoubtedly they pay, and I do not for one moment hesitate to say that they are printed primarily for profit.

DENOMINATIONAL PUBLICATIONS.

The case of the more dignified, better written, and much better printed magazines is only different inasmuch as they are issued for the eye of a better class of readers. The emphasis here is not so much on the depravity of the personell of Rome as on the supposed political activity of the Catholic Church. Yet in both the cheap weekly, and its more ambitious monthly brother, the patriotic note is played up for all it is worth. But this is a point which deserves special consideration by itself, which will be given to it in its proper place.

Along with the frankly anti-Catholic magazines must be grouped a large number of sectarian religious publications which, although they frequently carry anti-Catholic articles and references, do so only as a side issue, their main content being devoted to the concerns of the denomination they represent. These print absurd articles about the benighted condition of Catholic countries, to which Protestant missionaries are carrying the light of the Gospel; copy the calumnies which appear in anti-Catholic sheets and publish occasional diatribes against the false religion of Rome. They also foster the belief that the Catholic Church is a political organization intent on enslaving the United States to allegiance to a foreign potentate. That they aid in the anti-Catholic campaign is beyond doubt, but it is also quite certain that that is not their primary purpose. There can be little question that such denominational organs, printing anti-Catholic articles from time to time, are merely the unconscious tools of those forces (the nature

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ITEMS OF INTEREST FROM THE SECULAR PRESS.

CHURCHES HURTING THEIR OWN WORK

PITTSBURGH, Sept. 22.—One of the greatest difficulties confronting the church lies in the fact that there are 175 varieties of churches in America, Dr. Baxter P. Fullerton, of St. Louis, told the World's Alliance of Protestant and Reformed Churches here today.

Dr. Fullerton is secretary of the Presbyterian Board of Home Missions and was telling of the difficulties of home mission work in the United States. Denominationalism, he said, was one of the most serious of these. Each of the 175 kinds of church was endeavoring to promote its own work both in the city and in the country, among native and immigrant alike, and, consequently, there was not only overlapping but also overlooking,

since there had been no co-operation in the location and development of these various local churches.—Newark (N. J.) Evening Times.

JESUS AND MARY

Of all the changes wrought in England during the Victorian era, none are more curious than the drift in the Anglican church towards Roman forms. A mitre is seen in St. Paul's, the daily eucharist is celebrated, incense is used, and vestments worn; and at the names of Jesus and Mary heads are bowed.

In the ages to come, when charity, moderation and toleration shall have leveled the high places and filled up the valleys, and all men shall be more as brethren of one great family on earth as in Heaven, the names of Jesus and Mary shall be on all lips

and the love of them in all hearts, bringing God and man closer together in knowledge and understanding,—love and honor and divine service,—closer than God and man have been together since the days our first parents were placed in the Garden of Eden.—New York Commercial.

MAKES "BENIGHTED" SPAIN BLUSH

LONDON, England, Aug. 1.—Suits for divorce in 1919 increased 355 per cent. over 1913, the year before the war. Compared with 1918, the increase is 114 per cent.

There were 5,763 cases in 1919. To a great extent, this growth in the business of the divorce court is attributed in a judicial report to the facilities for instituting proceedings provided since 1914.

Laymens' Admirable Work for Spread of Catholic Truth

SUGGESTIONS FOR ADVERTISING CAMPAIGN.



WO Catholic business men, of means, have inaugurated, in the city of Pittsburgh, a work whose object is the enlightenment of their fellow-citizens regarding the doctrines and practices of the Catholic Church. In the morning and evening papers appear paid advertisements, which touch briefly on the principal doctrines of the Church, explaining points frequently misunderstood by non-Catholics, and exposing misstatements made by anti-Catholic agitators and ignorantly believed by bigots. Each advertisement is surrounded by a "frame" to attract the attention of readers, and each bears the note "These advertisements inserted daily and paid for by two native Pittsburgh Catholic business men who believe in their religion."

We have frequently advocated such a method of spreading Catholic Truth, and helping to overcome the groundless prejudices of our non-Catholic neighbors. These two Pittsburgh business men (whoever they are) deserve the highest praise for their active and aggressive loyalty to Holy Church. It may not be possible for such advertisements to be inserted in every newspaper in the country, but certainly here an example is set which might well be emulated by Catholics of means all over the country. It is in the hope that some may be moved to take part in this campaign for Truth, if only in a small way, that we copy below a number of these advertisements by way of model for similar effort elsewhere.

WHY WE ARE CATHOLICS.

We are Catholics because we are Americans, natives of the soil. And Americans, more than others, have abundant reasons for being Catholics. Columbus himself was a Catholic; it was his staunch, unwavering allegiance to his Catholic faith that made it possible for him to be introduced to his royal Catholic patrons, who enabled him to set out on his unparalleled voyage of discovery. The primary scope and object of the great navigator was to propagate the Catholic faith and it was Catholic money, furnished by the Catholic Church, that purchased and fitted out his sailing vessels.

JOHN BARRY, THE FATHER OF THE AMERICAN NAVY, WAS A CATHOLIC

THE CATHOLIC CHURCH IS REASONABLE.

All the Catholic Church desires is that the truths of Catholicity be investigated. If you do not find the same infallible certainty for the truths of the Catholic Church as for the truths of Mathematics do not accept them. Catholic truths have stood the test of human reason for nineteen hundred years. If they were not reasonable they would have been rejected centuries ago.

THE FOUNDER OF THE RED CROSS, (ST. CAMILLUS OF LELLIS), WAS A CATHOLIC

WHY COLUMBUS DISCOVERED AMERICA.

Columbus set out to discover America, principally to preach the Gospel to the Indians. It was his Catholic faith that urged him to unlock the greatest secret of the ages. His three greatest friends were a Catholic priest, Father Perez, a Catholic Queen, Isabella, and the Catholic Church, which furnished him the money. His flagship was called Holy Mary.—"Santa Maria."

THE FIRST AMERICAN SOLDIER TO DIE IN THE "GREAT WAR" WAS A CATHOLIC. A PITTSBURGER, THOMAS ENRIGHT.

CATHOLICS—PUBLIC SCHOOLS.

Catholics view with delight the efforts being made to give public school children some religious instruction. They hope these efforts may be successful, and the rising generation come to know Almighty God, and knowing Him, love Him and serve Him. That is why the Catholic Church builds and maintains her own schools, that her own children may have a knowledge of God.

THE FIRST SCHOOL IN THE UNITED STATES WAS OPENED BY CATHOLICS IN ST. AUGUSTINE, IN 1600.

Captain Jack Barry, the Real Father of the American Navy

By Rev. Bernard X. O'Reilly



It has been for many years a popular error to call John Paul Jones the father of the American Navy. The historic fact is that this honor belongs to the illustrious Irish-born seaman, John Barry. When the bones that were supposed to be the body of John Paul Jones were brought home from France he was hailed as the first American admiral of the American navy. There was no admiral in the American navy until July 17, 1862. Before that time the navy used the same official terms as the army. John Barry is commonly called Commodore, but there was no such grade in the navy during his time, captain being the highest grade, although the title of commodore was generally applied to a captain while in command of two or more vessels. The United States navy was created by an act of the Continental congress on October 13, 1775, which authorized the purchase of two armed vessels for the beginning of the Continental navy. The first volunteer was John Barry, and he was assigned to the command of the Lexington, which was the first vessel purchased under the act of the congress. His commission as Lieutenant was dated December 7, 1775, and was the first issued by the marine committee of the Continental congress. The permanent organization of the United States navy was by an act of the congress dated March 27, 1794. Under authority of this act President Washington, "by and with the consent of the senate," on February 22, 1797, appointed six captains. The name of John Barry headed the list, and he is officially "Registered Number 1." His appointment was "to take rank from the 4th day of June, 1794." By this appointment he was made the ranking officer of the United States navy.

When war broke out between England and her American colonies John Paul was in command of a ship that plied between Jamaica and the Guinea coast. This young seafarer was the son of John Paul, gardener to a member of the British parliament representing a Scotch district. He was born in 1747 in Scotland and at the age of seventeen shipped as second mate. He made two voyages between Jamaica and the Guinea coast on a slave-trading ship. He made several voyages to America and for some reasons that are not known he gave up the seafaring life to settle in America, where he lived in obscurity until 1775. It was during this period that young John Paul assumed the name of Jones, presumably out of respect for a wealthy planter and prominent political leader of North Carolina by the name of Jones who had befriended John Paul in his poverty. When the war between England and the American colonies broke out John Paul Jones volunteered and was commissioned as first lieutenant by the Continental congress on the 22nd of December, 1775.

From the official record it is quite apparent that the commission of John Barry was issued before that of John Paul Jones. From the subsequent history of both heroes it is equally apparent that at no time was John Paul Jones ranking officer of the navy. John Paul Jones, with all respect to his patriotic devotion to the land of his adoption, acknowledging that he was a seaman of great bravery and technical ability, was of a jealous disposition and inclined to be quarrelous and boastful. He had trouble with his superiors and left the United States, serving under Empress Catherine of Russia. He left Saint Petersburg under something of a cloud and retired to Paris, where he died and was buried in the Saint Louis cemetery for foreign Protestants. His body was brought to the United States by a fleet of American warships in July, 1905, and it now rests in one of the buildings of the naval academy at Annapolis.

Commodore John Barry served his country at home until the end. He remained in active command until

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Children's School and Playground

CALENDAR FOR THIS WEEK.

Nov. 7 Twenty Fifth Sunday after Pentecost.
8 St. Florence.
9 St. Godfrey.
10 Dedication of the Lateran Basilica.
11 St. Andrew Avellino.
12 St. Martin of Tours.
13 St. Martin the Pope.

LEARN THE ANSWERS.

Does cockle grow in this country? What sort of plant is it?

What is a Basilica? Which St. Martin gave half of his cloak to a beggar?

THE LETTER SISTER ANGELICA WROTE.

Under the flickering flame of the chapel sanctuary lamp a little nun knelt to whisper a petition before the Divine Presence. "Mother Justina and Sister Calista have gone to Minneapolis to remain until the first of the year. Grant they may return greatly improved in health. Because of their absence, I am in charge of the children and I have come, dear Savior, to ask You to help me carry out the plan my heart has cherished since childhood. Do not let me falter in this task—my gift to the trusting orphan—my gift, although I am but a poor nun. Will You touch the hearts in happy homes, the hearts in childless homes, those hearts in selfish homes? I ask this boon for them through Your exiled childhood, and, she faltered with tears shining in her eyes, "I know, dearest Jesus, You will hear my prayer."

The next day Sister Angelica wrote the following letter to the Bishop: St. John's Orphan Asylum, November 1, 1921.

Your Lordship: It is a pious custom in this diocese for generous souls to sew for the orphans and at Christmastime to send many large boxes to our Asylum. We are deeply grateful for this assistance, without it we could not maintain several hundred children entrusted to our care. Daily we pray that God will bless these busy people who share their bounty with our homeless boys and girls, for what is done for Christ's poor, is done for Christ himself.

I wonder if your Lordship will understand, if the priests to whom you send the pastoral letters would consider, and above all, if the faithful in the pews would accept a Christmas suggestion made by a humble nun.

Being left an orphan, I was brought up within these very walls, a happy, carefree child who loved this home and was devoted to the Sisters. It was only when the holidays came that I was sad and the cause of my disappointment lay outside of the Asylum.

When that wondrous time of love and good will drew near, I always

pretended to myself that a big box would come from one parish marked: "For John Smith and Mary Brown. Ages: Ten Years." From the next parish would arrive a donation for the Asylum of the Johns and Marys who were twelve years of age; a neighboring congregation would provide for the six-year-olds, and so on, each parish having its quota of orphans of a certain age to whom to send suitable clothing.

Every advent I prayed earnestly that some lady in some parish would plan her Christmas charity with real, live boys and girls in mind; that some person would understand that a little girl longed for an outfit that would be of a piece—not a collection of any diminutive clothing that happened to be about the house, or which were store bargains.

Please understand that I was deeply grateful for the good, warm coat, but I dreamed of a worsted dress, with a gay hair ribbon to match it, of petticoats with deep hems or tucks, just like little girls got whose really, truly mothers God had spared. And in these Christmas dreams, I was always a kindly old gentleman who sent a generous check with which to buy fitted shoes for us children.

Although I trusted angels and fairies to make my prayers and plans come true, when the boxes actually arrived, the patient nuns would unpack—aprons, hundreds of aprons! Oh, I wonder who ever started the idea that orphans needed aprons more than anything else in this world—aprons, the badge of servitude! And my poor, aching heart questioned if those mothers who made aprons for motherless children numbered aprons among Christmas gifts for their own children.

During the absence of our beloved Superior, I am in charge of the Asylum and I respectfully suggest that if the needs of our parentless little wards were placed before the churches of the diocese in the systematic way of each church supplying a complete outfit for a given number of orphans, the contributions would be more evenly distributed to cover all the needs of our children, at no greater cost, and where the donors wished to do the purchasing personally instead of contributing to a fund, they should buy in sets of two, and the two pairs of hose, or two nightdresses, or whatever they had bought, should be securely fastened together and labeled to assist the nuns in the task of distributing the same size and the same warmth. Of course, the good, used clothing, regardless of size, should be sent from every parish, but the purchased articles should be complete outfits, not fifty waists and only three pairs of pants for John Smith, nor Mary's soulless aprons, trimmed with miles of rick-rack.

If I have erred in writing your Lordship because of the fairytale that failed to gladden my holidays, I ask your pardon and trust you will see that this letter reaches the wastebasket safely; if my words bring a happier Christmas to one child I shall be well repaid for writing.

With good wishes for your Lordship's health and praying blessings on your work in the Master's Vineyard, I am,

Very respectfully,
SISTER MARY ANGELICA.
And because the Bishop was a saintly old soul whose footsteps were near the sunset end of Life's path, where flowers of Patience, Understanding and Charity cluster along its borders, he polished his glasses, wiped his eyes, and blew his nose, before he made a notation "Write check for orphans' shoes", and tucked it, together with the letter written by little Sister Angelica, in the pigeonhole marked "Christmas Pastoral".

TROELLA V. MILLS.

Some Practical Reflections on Current Religious Thought

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There are still hundreds of thousands of native-born Americans who are illiterate. The Government census returns are startling and significant. There are many more thousands who are ignorant of the precepts of the Constitution, ignorant of the lawful rights of their neighbors, ignorant of their own privileges. Widening the circle, there are thousands more who are being hoodwinked by organizations not one whit less insincere and mercenary than the Ku Klux Klan, and working to the same ends—to set neighbor against neighbor, citizen against citizen, Christian against Christian.

Beats Gas or Electricity

New Lamp Has No Wick. No Chimney. No Odor. Most Brilliant. Light Known.

A new lamp which experts agree gives the most powerful home light in the world is the latest achievement of W. H. Hoffstot, 904 Factory Bldg., Kansas City, Mo. This remarkable new lamp beats gas or electricity—gives more light than three hundred candles, eighteen ordinary lamps or ten brilliant electric lights, and costs only one cent a night, a blessing to every home on farm or in small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall or church enjoy the increased comfort of this powerful, pleasing, brilliant, white light and he will send one of his new lamps on free trial to any reader of Our Sunday Visitor who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him today.—Ad.

HUMILITY

"You must be sure to act always with humility, my child, for as our Lord says: 'The kingdom of heaven suffereth violence, and the violent bear it away.'"—St. Francis de Sales.

Am I humble?
Do I seek humiliations?
Do they please me?

OIL LIGHT BEATS ELECTRIC OR GAS

BURNS 94% AIR

A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94 per cent air and 6 per cent common kerosene (coal-oil). The inventor, B. A. Johnson, 609 W. Lake St., Chicago, Ill., is offering to send a lamp on 10 days' FREE trial or even to give one FREE to the first user in each locality who will help him introduce it. Write him today for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 per month.—Adv.

Rosary and Prayer Book

FREE

To Catholic Boys and Girls

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The Palmetto Sales Co., 112 Palmetto Bldg., Kansas City, Mo. will send you 10 gallons of gasoline free of charge. All you have to do is send us a postcard with your name and address. We will send you a sample card with return mail. Pay Postcard only \$14.90. No money down. Delivery guaranteed. The material and workmanship is of the highest quality. We guarantee that you will be satisfied. If you are not, we will refund your money immediately. Write for our circulars, which will be mailed to you without any obligation on your part.

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Hundreds Needed. Men-Boys Over 16 Should Write Immediately. Steady Work No Layoffs. Paid Vacations. Common Education sufficient.

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Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT. Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

How do we know that the Religious State is pleasing to God? There are texts in the Bible saying how exalted the Priesthood is, but I find nothing about Sisterhoods.

Religious Orders of men and women are not of divine institution directly, while we can trace their origin back to the first centuries. Our Divine Saviour recommended the things which Religious vow to observe when He said to the rich young man "If thou wilt be perfect, sell what thou hast and give it to the poor, and come, follow Me." The observance of what are known as the Evangelical Counsels is often called the "Higher Life," because it implies more heroic service, and closer union with God.

While Christ established the Priesthood at the Last Supper and while St. Paul speaks of its exalted state, the same Saint also praises the women who worked with him and other Apostles for the spread of the Gospel. He declares that their names are written in the Book of Life. He even represents that the unmarried state for one who lives in the world is higher than the married state. He says "He that giveth his daughter in marriage doeth well but he that giveth her not doeth better." This, of course, does not detract from the sacredness of Matrimony, nor does it imply that most people should remain unmarried. On the contrary, the wedded state is the vocation of most people, but those who voluntarily remain unmarried in order to promote their own sanctification and to serve God as virgins, who wish to do more than keep the Commandments, render a service which is most meritorious. It is a mistake to hold that the many unmarried men and women are altogether out of place in the world. They are if they "live unto themselves alone," if they do not cultivate spirituality; but it is in their power to pursue the spiritual and corporal works of mercy, to care for aged parents, to nurse the sick, to look after the lowly, and to promote the conversion of sinners, both by prayer and by personal effort.

I have a friend who declares that the Catholic Church is autocratic in its organization; that the priest is the supreme authority in religious matters, and that the members are not allowed to reason matters with themselves.

The Catholic Church is quite democratic in its organization; the humblest person may rise to the highest position in the Church; the supreme authority passes to one who is elected Head of the Church; he does not come to office as an heir to the throne. The priest is not the supreme authority in the Church; he is merely an agent of Almighty God to do the things which the Divine Founder of the Church delegated him to do. He is no more free to disregard the teachings of the Church than is the lay person to whom he preaches. Your friend might just as well accuse the Public School System of the United States of being autocratic and accuse the school teacher of being the supreme authority in educational matters. The teacher, once that he or she is assured of having facts, such as arithmetical, grammatical, geographical, and otherwise, must insist on the pupil accepting these facts. A child will not pass who insists on exercising his own liberty of thought in these things. For instance, if he insists on figuring that twice two are five, or in using language such as "I have went"

or in placing New York in Germany and Berlin in Pennsylvania, he will never get his promotion card.

This same friend says that the study of the Bible is forbidden the people and that the priest's interpretation must be accepted instead. He says he likes to think for himself and to place his own interpretation on the Bible.

St. Peter says that those who place their own interpretations on the Bible are often led to destruction. The fallacy of the belief that every Tom, Dick and Harry should have the right to the light he receives, is shown by the six hundred varieties of Protestantism, each of which claims that the Bible is its Rule of Faith.

Catholics are not forbidden to read the Bible; they are strongly urged thereto. The priest himself does very little interpreting of the Bible. Where the Bible is plain, it does not need his interpretation, and where it is difficult, his interpretation is merely an expression of the attitude of the Church, against which Christ declared that the "gates of hell will not prevail." Your friend would certainly much prefer to accept a Supreme Court interpretation of a provision of the Constitution of the United States than to accept the explanation of an ordinary person. If he would not, he would not be worthy of serious attention. The Church, which is commissioned to teach the nations, must have a Supreme Court, and the priest merely states what her decision has been, the same as any lawyer would quote a decision from the Supreme Court of the land.

May a couple regard themselves as married if they state the pledge to each other before the altar without witnesses?

No, the law requires that Catholics be married before the parish priest, or one delegated by him, and two witnesses. There is an exception, when a marriage might be valid without this condition, but from the tenor of your letter I am sure you do not refer to it.

A Washington (D. C. priest) writes in answer to a request: "I am glad to reply to your request for word from me as regards how I find Whole Grain Wheat affecting myself. I have used it only two weeks and I feel its good effects already, particularly its easy but sure help for constipation, with which I have been severely troubled for over twelve years without relief. I have stopped taking all medicines and placed my hope of relief in your Whole Grain Wheat alone, convinced that if I use it regularly as directed it will cure me. I feel much better than before I began to take Whole Grain Wheat. Of course, I have some trouble yet with the constipation, but I cannot expect to cure twelve years' ailment of this kind in twelve days. I relish the Whole Grain Wheat very much and eat it twice a day, morning and night, cold with sugar and cream, and would not be without it any more than without fresh air or any of God's gifts to us for our daily life. You may use this little bit of praise for Whole Grain Wheat any time you wish. I shall order more when I am in need of it. I intend to use it all the time."

What it has done and is doing here, it has done and is doing thousands of others, and is guaranteed by the Company to do the same thing for every Visitor reader, and many other things as well, or your money will be refunded by the Company. Remember that Constipation is a starvation disease; that laxatives and physics can never overcome the starvation. In fact, the scientific world has reached the conclusion that most ailments are the results of the deficiencies in the food we eat.

Whole Grain Wheat, the new staple food, is unimpaired wheat that has not been denatured, nor devalued, nor denuded. It is the whole wheat berry in its whole form, and has been cooked under the new discovery of how to cook foods without destroying them or disturbing the "balance" of their elements. The method is protected by the U. S. and Canadian governments, and represents perhaps the greatest discovery in the history of foods. Send \$2.00 for one dozen 10-oz. tins, a two-weeks' supply, parcel post paid; \$7.00 for 48 10-oz. tins express prepaid. Use it twice a day. The Company's famous guarantee is back of every order. It cannot be bought from every grocer because it is guaranteed to reduce your grocery bill. Sold only direct or through agents. Order direct until agent is appointed in your locality. Address Whole Grain Wheat Co., 101 S. Dearborn St., Chicago, Ill. Dept. 11. Chicago Readers Telephone Orders, Harrison 119.—Adv.

PATRONIZE OUR ADVERTISERS.

MY IDEAL OF A LIFE PARTNER.

This Contest will close December 31st. First Prize \$50.00; Second Prize \$20.00; Third Prize \$10.00. Essays limited to 1,500 words. Address Essay Editor, Our Sunday Visitor, 112 N. Dearborn St., Chicago, Ill. Essays must be signed with the full name and address of the author. This will NOT be published, and is in addition to the "pen-name" if such is used. No manuscript will be returned, and it is unnecessary to say that men will not be eligible in the ladies contest and vice versa. Make your Essay brief and to the point. Avoid criticism. Remember the subject is the sort of man (or girl) you would wish to have for a life-partner. Don't waste space telling us the sort you DO NOT want! Avoid personalities. It is not necessary to tell about yourself.

NOTE: Our Readers are asked to give marks for each Essay on a basis of per cent, and to send in the coupon on or before January 15, 1922. Prizes will be awarded to the Essays gaining the highest per cent marks.

"MY JIM"

(No. 7)

Every girl sooner or later knows what state of life is destined for her, so if God destined that mine shall be the married state, I would that my life partner should be as follows:

Whether he'll be a Jim or a Jack, is more than I can say, but what does matter just so he is the Jim or Jack who will walk hand in hand with me through the sometimes joyful, sometimes sad stages of married life.

I don't say that I'll ever marry my Jim, but it does make a person feel stiff and straight when she thinks of having inscribed on her tombstone, "In single blessedness she lived, in the same she died," although there's many and many an unmarried lady, commonly called an "Old Maid" whose life is savored with the sweetness of kind thoughts, words, and deeds.

However, to return to my Jim, of course it's understood he is to be a good Catholic, not one of those would-be Catholics, but one who is not ashamed to bow his head at the holy name of Jesus, and not afraid of being called a saint because of his going to Holy Communion frequently.

My Jim must have been the time he was able to reach her apron strings, for remember, girls, if he loves his dear old mother, he'll surely love one who holds next place in his life, his wife. Jim must have had a good name even in boyhood, for:

As morning shows the day, About his personal appearance, every young fellow is good looking if he has that clean cut look that distinguishes him from all others, and enables him to face both friend and foe with the same unflinching gaze. Jim must have been a good money to start comfortably in married life, enough so that he will not make a face ugly enough to scare a fishing worm when I ask for the means wherewith to buy a new bonnet or other necessity.

Jim must be afraid to start at the bottom rung of the ladder of married life with me at his side to smooth away some of the creases his manly brow will contract ere he reaches the highest rung.

Jim is to be very good natured (in fact he'll have a hard time to resist the lures I ever bake), and he must be willing to relate to me his failures as well as his successes, and permit me to carry part of his burden, and not make my path a path of roses, for unless there is perfect truth and trust each other, there will be many a breach in our happiness.

Our home will be so earthly paradise, and it shall be so, even though it entails great efforts on my part to make it so. I don't expect Jim to be a snail, or stay in the house every night of his life, but he must go out and enjoy some harmless fun, just as he used to do before he took me for better, for worse (I guess he'll think quite often it was for worse.) Jim must not always give into my way of doing things, for I wouldn't give a nickel for him to be right by right the head of the house, and I hope he will always be able to retain that position, even through all my acts of rebellion.

If we are blessed with children, God grant they may love their old Dad as I will always love him, and gladden his heart by his words and actions. May our children be a real blessing to us, so that when our work is nearing its finish, and the last rung of the ladder is but another step, we will be able to look upon our lives as being spent as well as we could spend them, and when his last light is fading in the West, and either Jim's soul or mine is going forth from this world to answer our dear Lord's call, then may the Sacred Heart be merciful and grant that some day either Jim's soul or mine will await in heaven the coming of its mate.

Even though we do not leave behind us footprints of fame in the sands of time, we can leave the example of our life—a life spent with one object in view, and that to make our home and surroundings correct, as closely as possible with that lovely home at Nazareth.

Two children in two neighboring villages, Two lovers whispering by an orchard wall, Two graves grass-grown beside a gray church tower, So ends the round of life from hour to hour.

And thus ends my description of the Jim of my dreams.

MARTHA.

Author's Initials.....
Number of Essay.....
Style..... Argument.....
(Percentage) (Percentage)
Signature of Judge.....

Captain Jack Barry, the Real Father of the American Navy

(Continued from Page One)

1801, when the navy was reduced to a peace basis. At this time nine captains were retained in service, Captain Barry being at the head of the list. He died November 13, 1831, and is buried in the graveyard of Saint Mary's Church, Philadelphia. His epitaph was written by Doctor Benjamin Rush, a signer of the Declaration of Independence. In time of appointment, by reason of distinguished and continued service, on authority of George Washington, the first president of the United States, it must be admitted in truth that the Father of the American navy is none other than that gallant young Catholic seaman whom the American people love and revere as "Captain Jack Barry."

My name is Rowe—Carl Rowe. I live in a small city in New York State.

I am going to tell you an amazing story about myself. It may seem too strange to believe, but you can easily verify everything I have to say.

Two years ago I was a baker. I was struggling along, trying to make the money in my pay envelope meet the increasing expenses of our family. There was no prospect for the future.

Today, just two years later, I am a successful business man. I have plenty of money for all the things we need and want. Last month I made \$876 during my spare time, and was able to put \$200 a week in my savings account.

And I'm going to tell you how it happened.

Please remember that two years ago I had no surplus cash. I was in the same fix as nine out of ten other men. Expenses were constantly mounting and my salary, although it had increased, could not keep pace with the cost of living. My wife had to do without things that I knew she ought to have. We wanted an automobile, but we couldn't afford it.

It made me desperate to think of what might happen if I became sick or lost my job. I worried about it, and so did my wife. We were living from hand to mouth, and we didn't know what calamity and hardships might be lurking just around the corner.

And yet—today—I own our nine-room house. I have an automobile. I have money for books, the theatre, or any other pleasures that I may want. I have the cash today to educate my son and send him through college.

Here is how it happened. One day in glancing through a magazine I read an advertisement. The advertisement said that any man could make from a hundred to three hundred dollars a month during his spare time.

I didn't believe it. I knew that I worked hard eight hours a day for \$50 a week, and I figured that no

man could make that much during a couple of hours a day spare time.

But as I read that ad I found that it pointed to men had made that much and more. In the last paragraph the advertiser offered to send a book without cost. I still doubted. But I thought it was worth a two-cent stamp, so I tore out the coupon and put it in my pocket, and the next day on my way home from work I mailed it.

When I look back at that day and realize how close I came to passing up that ad, it sends cold chills down my spine. If the book had cost me a thousand dollars instead of a two-cent stamp, it would still have been cheap. All that I have today—an automobile, my home, an established business, a contented family—all these are due to the things I learned by reading that little eight-page booklet.

There is no secret to my success. I have succeeded, beyond any dream I may have had three years ago, and I consider myself an average man. I believe that I would be criminally selfish if I did not tell other people how I made my success.

All the work I have done has been pleasant and easy, and withal, amazingly simple. I am the representative in this territory for a raincoat manufacturer. The booklet that I read was one issued by that company. It

tells any man or woman just what it told me. It offers to anyone the same opportunity that was offered to me. It will give to anyone the same success that it has brought to me.

The Comer Manufacturing Company are one of the largest manufacturers of high-grade raincoats in America; but they do not sell through stores. They sell their coats through local representatives. The local representative does not have to buy a stock—he does not have to invest any money. All he does is take orders from Comer customers and he gets his profit the same day the order is taken. Fully half of my customers come to my house to give me their orders.

My business is growing bigger every month. I don't know how great it will grow, but there are very few business men in this city whose net profit is greater than mine, and I can see only unlimited opportunity in the future.

If you are interested in increasing your income from \$100 to \$1,000 a month and can devote all your time or only an hour or so a day to this same proposition in your territory, write The Comer Manufacturing Company at Dayton, Ohio. Simply sign the attached coupon and they will send you the eight-page booklet referred to by Mr. Rowe and full details of their remarkable proposition.

--- Cut Out and Mail ---

THE COMER MFG. CO.

Dept. C-838, Dayton, Ohio

Gentlemen: Please send me, without obligation on my part, copy of your booklet and full details of your proposition.

Name.....

Address.....

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EASILY EXPLAINED.

The fancy shop proprietor had sacked his shop in an endeavor to please the rather exacting woman who wanted to purchase a present.

"Now, are you sure this is genuine crocodile skin," she inquired, critically examining a neat little suitcase.

"Quite, madam," was the reply. "You see, I shot the crocodile myself."

"It looks rather dirty," remarked the customer, hoping to get a reduction in terms.

"Yes, madam," replied the shopkeeper, "that is where the animal struck the ground after it fell off the tree."—London Telegraph.

TREMENDOUS VALUE FOR 15c

Leading National Weekly Makes Attractive Offer to Interest New Readers

Washington, D. C. (Special).—People everywhere are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated weekly review thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly improved paper he makes this rare offer to bring his circulation up to 400,000 a week. You will like this paper and you need it to keep you posted on activities at the nation's capital and the world over. It is 29 years old and now better than ever; splendid stories and rare miscellany; question box answers all your questions. Only 15 cents in stamps or coin mailed at once to Pathfinder, 79 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped and inspired.—Adv.

SPECIAL CHRISTMAS SALE

HANSEN'S ILLUMINATED CRUCIFIXES BY NIGHT

Portable Viaticum Cabinet Altar for Adorned with the Last Rites of the Church

JEWEL ROSARY WITH GOLD FILLED CHAIN, HEART AND CROSS

SOLID GOLD SCAPULAR MEDAL RINGS

ROSARIES AND CASES

WRITE FOR FREE RELIGIOUS ARTICLES ILLUSTRATED CATALOG

D. HANSEN & SONS

27 North Franklin St. CHICAGO, ILLINOIS

Do You Want \$200 a Week?

The Amazing Story of How Carl A. Rowe Jumped from \$200 to \$1000 a Month.

My name is Rowe—Carl Rowe. I live in a small city in New York State.

I am going to tell you an amazing story about myself. It may seem too strange to believe, but you can easily verify everything I have to say.

Two years ago I was a baker. I was struggling along, trying to make the money in my pay envelope meet the increasing expenses of our family. There was no prospect for the future.

Today, just two years later, I am a successful business man. I have plenty of money for all the things we need and want. Last month I made \$876 during my spare time, and was able to put \$200 a week in my savings account.

And I'm going to tell you how it happened.

Please remember that two years ago I had no surplus cash. I was in the same fix as nine out of ten other men. Expenses were constantly mounting and my salary, although it had increased, could not keep pace with the cost of living. My wife had to do without things that I knew she ought to have. We wanted an automobile, but we couldn't afford it.

It made me desperate to think of what might happen if I became sick or lost my job. I worried about it, and so did my wife. We were living from hand to mouth, and we didn't know what calamity and hardships might be lurking just around the corner.

And yet—today—I own our nine-room house. I have an automobile. I have money for books, the theatre, or any other pleasures that I may want. I have the cash today to educate my son and send him through college.

Here is how it happened. One day in glancing through a magazine I read an advertisement. The advertisement said that any man could make from a hundred to three hundred dollars a month during his spare time.

I didn't believe it. I knew that I worked hard eight hours a day for \$50 a week, and I figured that no

man could make that much during a couple of hours a day spare time.

But as I read that ad I found that it pointed to men had made that much and more. In the last paragraph the advertiser offered to send a book without cost. I still doubted. But I thought it was worth a two-cent stamp, so I tore out the coupon and put it in my pocket, and the next day on my way home from work I mailed it.

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